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PHILOSOPHY IN AMERICAN COLLEGES AND UNIVERSITIES.

WE had originally intended, in this first number of *The Monist*, to present to our readers a comprehensive statement of the courses announced by American Universities in the departments of Philosophy, Ethics, and Psychology; first, in order to supply students proposing to pursue these studies and others interested, with information at first-hand, and secondly to give the non-academic world, which is considerable, an insight into what our higher professional schools are doing in these branches.

Since then *The American Journal of Psychology* has published a very full and gratifying account of the state of psychological research in our Universities, made up of the reports of the professors at the head of these departments; and we therefore refer our readers for information regarding this branch to the article entitled "Psychology in American Universities," published in Vol. III, No. 2, of that ably-conducted magazine.

It was also difficult to obtain the required information: most of our professors, in the last few months, having been absent from the university towns.

But reports from the most representative universities in different parts of the country have been obtained. They are intended merely to exhibit the general nature and extent of philosophical instruction in America and do not profess to be complete.

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A review of the Registers, Catalogues, and Programmes of a large number of our colleges has led us to the conviction that the acquiring in America of a broad philosophical training is not the fault of the *professions* of our academical authorities. The courses offered are set forth in our college catalogues at very great length; they are very exhaustive; and their specification is accompanied with analyses of the work of the various departments and with bibliographical schedules that in point of thoroughness leave nothing to be desired. This fulness of exposition is noticeable in all the departments.

But under the obligatory system of study, the separate departments, or rather the professions of the separate departments, must certainly conflict: and the question arises in the mind of the observing outsider, To which is justice done?

And, except where a specialty is exclusively followed, wherein under the professed conditions, does the elective system differ from the obligatory? Only that in the one case, the student is made the author of his embarrassment, and in the other the victim of it. However, in the absence of a decided educational sentiment in our nation, and in the lack of a uniformity of opinion as to what must be *demande*d of our schools instead of a submissive acquiescence in what they give us, the question whether a college has fulfilled what it has professed, must be left to the faithful individual student who is forced to devote the best years of his life to the solution of it. It seems impossible to determine it otherwise. And yet, except in the case of our foremost institutions, to which all of us cannot go, this is true.

We have observed, too, that the extension of the departments of philosophy proper is not keeping pace with that of many other departments—as, for instance, the departments of history and economics.

Perhaps this is inevitable; the last-mentioned sciences having been until of late very much neglected.

But the tendency threatens to overbalance the curriculum; and where pretensions to universality are made, it is not justified.

On the other hand, the firm hold that experimental psychology has obtained in some of our foremost schools, is gratifying; though enthusiasm may also lead too far in this direction.

Lack of co-operation in cognate branches is, with very few notable exceptions, universal. Preparatory training is not emphasised. At least, where so much is said of the character and method of instruction, and where the elective system prevails, we should expect some mention of it. But it is not found.

Philosophy would seem to be something that is to be obtained only in the lecture-rooms of the “philosophical department,” and in most cases it is sought nowhere else. The study of Mathematics, Physics, Natural Science, and Philology, is greatly neglected. Philosophy becomes an aim and a means in itself, and the student at the close of his course often discovers himself in the quest of philosophy, but with no means of finding it.

This necessity of co-operation has been fully recognised, for instance, at Harvard. “When a student applies for Honors,” says Professor Palmer, “we require from him not merely an acquaintance with technical philosophy but *also with the subjects most nearly adjacent to the special philosophical field he has chosen.*”

And so it is in other of our advanced and enlightened schools. Yet in the majority of cases, the *foundations* of philosophical culture are not insisted upon, but left to chance and the uncertainties of a universal elective curriculum.

Lastly, philosophy at some institutions exhibits a sectarian and theological complexion.

This, one thinks, might be left to the theological seminaries. But it is not.

We have Baptist Philosophy, and Presbyterian Philosophy, and denominational philosophies of divers other descriptions.

A president of a prominent Eastern University, (a gentleman to whom the philosophic spirit of this country is greatly indebted for inspiration and expansion,) has taken,—let it be remarked in this connection,—a much more liberal step, and urged the necessity of establishing a school of *American* Philosophy.

This is laudable; and in harmony with the present resuscitation of American patriotism in——matters of learning.

It was this spirit that dictated the witty proposition of a Chicago gentleman to found a "school" of American *Geometry*.

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We hope that the appended syllabuses of courses in philosophy will afford a general idea of the scope of philosophical teaching in America. The professors who have supplied us with the information we requested, we thank for their courtesy and obligingness.

UNIVERSITY OF MICHIGAN.

The Philosophical Courses of the University of Michigan may be conveniently classified under three heads:—

I. BEGINNING.

1. **ELEMENTARY LOGIC**, in which there are two courses, one general covering the rudiments of syllogistic and deductive logic in which Jevons is used as the basis, the other in inductive logic, intended especially for scientific students, in which Fowler is used.

2. **ELEMENTARY PSYCHOLOGY**. The main facts regarding modern scientific researches and methods, and the various attempts at their philosophic interpretation. Dewey's *Psychology* is the book used in connection with this course.

3. **INTRODUCTION TO PHILOSOPHY**. A course of lectures on the main problems and principles of the theory of knowledge and reality. Each of the foregoing courses is for one semester.

II. INTERMEDIATE COURSES.

1. **HISTORY OF PHILOSOPHY**. Ancient and Modern. Lectures and readings designed to give information regarding both the historical development of thought, and the main problems developed in its course. The department of philosophy owns a large number of copies of the chief thinkers in modern philosophy, Locke, Descartes, etc., etc., and these are assigned to members of the class for readings and reports. Each student thus becomes acquainted with at least half-a-dozen of the leading writers at first-hand.

The course runs through the year.

2. **ETHICS, THEORETICAL** (one-half year) **AND SOCIAL** (Political Philosophy, one-half year also). The theoretical course attempts to arrive at an account of the ethical ideal by means of a critical consideration of the principal modern ethical theories, especial attention being paid to Utilitarianism, Evolutionary Ethics, and Kantianism. The second division of the course discusses the ethical basis and value of society and the state, law and rights, in connection with an account of the political theories of Plato, Aristotle, Grotius, Hobbes, Locke, Kant, Rousseau, Hegel, etc

3. *ÆSTHETICS*. This course, like the previous one, unites the historical and theoretical treatment of æsthetic doctrines and results. It is designed largely to aid students in the interpretation and criticism of literature. It is a half-year course, and is followed by a half-year course (given in the English Department) on the Principles and Methods of Literary Criticism.

4. *PHYSIOLOGICAL PSYCHOLOGY*. Lectures, assigned readings and elementary experiments, and demonstrations. There is established, as yet, no separate psychophysical laboratory, but the new-equipped physiological laboratory of the University is, through the courtesy of the Professor of Physiology, at the disposal of students in this line. Half-year course.

5. *SCIENCE AND PHILOSOPHY OF RELIGION*. Lectures, readings, etc., designed to give an account of the chief methods employed and results achieved in the modern historical and comparative study of religions. And also an account of the principal theoretical interpretations of religion. Half-year course.

III. ADVANCED COURSES.

1. *KANT'S CRITIQUE OF PURE REASON*. A study of Kant's masterpiece at first-hand. This is accompanied by a shorter subsidiary course, treating of the development of the Kantian system, and criticisms upon it. Caird's *Critical Philosophy of Kant*, is read and discussed in connection with the latter course. Half-year course.

2. *HEGEL'S LOGIC*. A study of Wallace's translation of the lesser *Logic of Hegel*. Half-year course.

3. *THE LOGIC OF SCIENTIFIC METHODS*. A lecture course taking up the study of the *Logic of Science*, and intended to make the hearers acquainted with the standpoint and spirit of such authors as Lotze, Sigwart, Wundt, Mill, Jevons, Bradley, Bosanquet, and the modern movement in logic generally. Half-year course.

4. *PROBLEMS IN HIGHER ÆSTHETICS*. A brief course for graduate students in *Æsthetics*.

5. *SEMINARY IN ETHICS*. Discussion of the treatment of some main ethical problems by the chief modern ethical writers.

The Elementary courses are conducted mainly by text-books and recitations; the Intermediate courses by lectures and assigned readings, reports and essay-writings. The Advanced courses are pursued by class discussions, conversations, etc. on basis of work done independently by the student.

The teaching is carried on by John Dewey, J. H. Tufts, and F. N. Scott.

JOHN DEWEY.

HARVARD UNIVERSITY.

The courses at Harvard are, we believe, the most complete offered in any American University. They consist (for 1890-91) of four groups:

I. INTRODUCTORY COURSES.

IN LOGIC, METAPHYSICS, AND PSYCHOLOGY.

II. SYSTEMATIC COURSES

PSYCHOLOGY, COSMOLOGY, ETHICS, PHILOSOPHY OF RELIGION, THE PSYCHOLOGICAL BASIS OF RELIGIOUS FAITH, AND THE CONTENT OF CHRISTIAN FAITH.

III. HISTORICAL COURSES.

Including lectures on COMPARATIVE RELIGION, GREEK PHILOSOPHY, DESCARTES-SPINOZA-LEIBNITZ, ENGLISH PHILOSOPHY FROM HOBBS TO HUME, THE MOVEMENT OF GERMAN THOUGHT FROM 1770-1830, CONTEMPORARY SYSTEMS AND APPLIED ETHICS.

IV. COURSES OF ORIGINAL RESEARCH.

Including the Psychological, Metaphysical, and Ethical Seminars. These do not include the additional and auxiliary courses in other subjects, which are required for Honors.

"Holding that there is one best way for the young student to begin his philosophical study," says Prof. G. H. Palmer, "we have planned a single introductory course and have given it variety by setting three instructors to teach it. When these elementary matters have been mastered, we offer the student a choice among half-a-dozen dogmatic courses, or among as many more historical. These last two sets of courses are open alike to graduates and to undergraduates. For graduate specialists three or four lines of Seminary work are provided, with a view to giving the most advanced students ample opportunity to develop their individual powers. . . . But the chief aim of our Honors is to test powers rather than acquirement."

In Harvard there are six instructors engaged in the department of philosophy alone: Prof. G. H. Palmer, Prof. C. C. Everett, Prof. W. James, Prof. F. G. Peabody, Prof. J. Royce, and Dr. G. Santayana. A dozen or more courses of philosophical content are offered, and acquaintance with auxiliary branches is necessary to take Honors.

UNIVERSITY OF CALIFORNIA.

The instruction given in the various branches of philosophy at this institution is conducted according to the following scheme:

1. PROPÆDEUTIC TO PHILOSOPHY. Empirical psychology, including formal logic, deductive and inductive. Four times a week.
2. INTRODUCTION TO PHILOSOPHY. History of European philosophy, in outline. Four times a week.
3. ELEMENTARY ETHICS, INCLUDING CIVIL POLITY. Sketch of the history of ethical and political theories; critique of the conflict between perfectionism and hedonism, freedom and necessity, optimism and pessimism; investigation of the nature of a state, and, of its bearing on the limits of liberty and allegiance. Four times a week.
4. FIRST ALTERNATING COURSE. Exposition of some principal movement or conflict in the history of philosophy, by a critical study of its leading participants; or the like, the subject being changed from year to year. Twice a week.
5. SECOND ALTERNATING COURSE. Some additional topic, similar to that of Course IV., and similarly changed, but drawn, preferably, from the field of practical philosophy. Four times a week.
6. GRADUATE COURSE. First-hand study of certain philosophic masterpieces, such as Plato's *Parmenides*, *Theætetus* and *Sophist*, Aristotle's *De Anima*, Kant's *Kritiken*, or Hegel's *Phänomenologie des Geistes*; etc. Four times a week throughout the year.

Courses 1, 2, and 3, in this scheme are permanent, and are repeated from year to year in substantially the same form; Course 4 is continued throughout a whole

year; the rest throughout a single term. Courses 4 and 5 are projected with the intention of furnishing a variety of topics, a new one being usually presented each year; though a subject is sometimes continued, if it proves to excite the special interest or meet the particular wants of the incoming Senior class. Course 6, provided for graduate students only, is sufficiently described in its sub-title.

The specific subjects for the ensuing year 1890-91, under these courses with varying topics, will be as follows:

Course 4. PHILOSOPHY FROM KANT TO HEGEL. The Development of Rationalistic Idealism, from its negative and partial to its complete and positive form. Twice a week.

Text-Books: (1) Watson's *Philosophy of Kant*; (2) Everett's *Fichte's Science of Knowledge*; (3) Watson's *Schelling's Transcendental Idealism*; (4) Caird's *Hegel*; (5) Hegel's *Logic*, translated by Wallace. With the standard works of reference.

Course 5. HIGHER ETHICS. Based on a criticism of Sidgwick and Martineau. Four times a week during the second term.

Text-Books: (1) Sidgwick's *Methods of Ethics*; (2) Martineau's *Types of Ethical Theory*.

Course 6. GRADUATE COURSE. The *Dialektik und Methodenlehre in Kant's Kritik*, followed by Hegel's *Lesser Logic* in Wallace's translation. Four times a week throughout the year.

From this statement it will be seen that some important text covering each topic is in the hands of each student. The object of this is to furnish an actual historical basis for the discussion of the subject, which is conducted by the professor's lectures. These proceed from a criticism, partly appreciative, partly destructive, of the texts chosen, to a constructive and positive presentation of the subject, according to the reasoned views of the lecturer.

The interest in philosophical studies is steadily increasing in this institution. The instruction in them was opened in the academic year 1884-85, and the growth of interest is well indicated by the fact that the number of students now annually electing these courses is more than double the number during the first and second year.

G. H. HOWISON.

UNIVERSITY OF PENNSYLVANIA.

THE Courses offered in Logic, Psychology, Ethics, and Philosophy, at this institution for the year 1890-91, are as follows:

UNDERGRADUATE COURSES.

1. AN ELEMENTARY COURSE IN LOGIC. Two hours a week.
2. THE ELEMENTS OF PSYCHOLOGY. One hour a week.
3. SCIENTIFIC METHODS IN PSYCHOLOGY. Lectures with Laboratory Work. Two hours.
4. EXPERIMENTAL PSYCHOLOGY. Lectures with Laboratory Work. Two hours.
5. A COURSE IN ETHICS. Two hours.
6. A COURSE ON THE PHILOSOPHY OF ETHICS. One hour.
7. A COURSE ON THE HISTORY OF PHILOSOPHY. Two hours.
8. A COURSE ON THE DEVELOPMENT OF IDEALISM. Two hours.

GRADUATE COURSES.

1. COMPARATIVE, SOCIAL, AND ABNORMAL PSYCHOLOGY. Two hours.

2. SPECIAL PSYCHOLOGICAL PROBLEMS. Lectures with Laboratory Work. Two hours.

3. ADVANCED PSYCHOLOGY. Two hours.

4. ETHICAL THEORIES. One hour.

5. HISTORY OF MODERN PHILOSOPHY. Two hours.

Each course of undergraduate lectures will extend through half the year. Courses 1, 2, 3, and 7, will be delivered during the first term; Courses 4, 5, 6, and 8 during the second. Of the graduate lectures, Courses 1 and 2 will be given during the first and second terms respectively. Courses 3, 4, and 5 will extend throughout the year. The psychological laboratory is open at all hours to students engaged in special researches.

In addition to these courses, mention may be made of those delivered on Physiological, Abnormal, and Comparative Psychology in the Biological and Medical Schools of the University; and of the numerous courses, more or less directly ethical, which are delivered in the field of Sociology. In several of these there is a purposed effort to bring out the significance for ethics of the subject treated.

GEO. S. FULLERTON.

CLARK UNIVERSITY.

From the well-classified and thorough courses offered at Clark University, (conducted by Dr. Hall, Prof. Donaldson, Dr. Sanford, Dr. Boas, Dr. Cook, Dr. Strong, and others,) we select, for its uniqueness, an account of the instruction at that institution in—

APPLIED ETHICS.

Under this head, come among others, the different forms of abnormal and pathological humanity. The most extreme form is treated of in Criminal Anthropology, which takes up the study of man as criminal. As an introduction, the acts that would be considered criminal in man's case, are investigated, as they appear in the whole realm of nature. This division we call Criminal Embryology.

The other divisions to be considered in the lectures are: the Anthropometry, Craniology, Physiognomy, Cerebrology, Psychology, Sociology, Teratology, and Prophylaxis of criminals; also criminality in relation to Psychiatry and Psychiatric Anthropology. The general relation of Ethics to Criminal Anthropology, is one of degree; crime being an exaggerated form of wrong. We can illustrate the method of application in this way: If a nerve of a normal organism is cut, the organs in which irregularities are produced, are those which the nerve controls. In this way the office of a nerve in the normal state may be discovered. The criminal is, so to speak, the severed-nerve of society; and the study of him is a very practical way (though indirect) of studying normal men. And since the criminal is seven-eighths like other men, such a study is also a direct inquiry into normal humanity.

The lesser degrees of abnormal and pathological cases will be discussed under the head of Charitology. These are represented by the different kinds of benevolent institutions, such as almshouses, asylums for the insane, imbecile, and epileptic; for the deaf, dumb, and blind; hospitals, dispensaries, and infirmaries; homes for truant, orphans, and for the friendless and aged.

The characteristics of inmates of such institutions and the methods of treatment and prevention, will be the main considerations. The facts gathered, and the principles underlying such institutions, will be utilised in an attempt to give a

scientific basis to ethics. The problems of right, duty and freedom, will be carefully considered.

Accepting the sociological truism, that the community is more important than any individual in it, the ethical standpoint of the lecturer is: *that the idea of wrong depends upon the moral, intellectual, physical or financial danger or injury, which a thought, feeling, willing or acting, brings to humanity.*

The decision, as to what thoughts, feelings, actions, etc., are dangerous or injurious, will depend upon the results from the application of the scientific method to the different departments of knowledge.

The direct practical object of the course, will be the study of preventatives, based on a thorough diagnosis.

Visitations and practical investigations of charitable and penal institutions will be made as occasion shall offer.

The lectures will be delivered in the latter part of the year.

ARTHUR MACDONALD.

UNIVERSITY OF WISCONSIN.

Besides the comprehensive courses in psychology, the following are offered :

1. HISTORY OF GREEK PHILOSOPHY. A brief survey of the development of philosophical thought in Greece. Zeller's Hand-book of Greek Philosophy is the reference book. Twice a week. Elective. (Prof. Jastrow.)

2. THE HISTORY OF MODERN ENGLISH PHILOSOPHY. Three times a week. Elective. (Prof. Stearns.)

3. ETHICS. Four times a week. Elective. (Prof. Stearns.)

4. ÆSTHETICS. In addition to the study of the physiological and psychological basis of æsthetics an elementary knowledge of the history of art and the principles of art criticism is given by lectures and discussions. Five times a week. Elective. (Prof. Stearns.)

5. ELEMENTARY LOGIC, DEDUCTIVE AND INDUCTIVE. The analysis of arguments, the construction and elaboration of syllogisms ; the symbolic and diagrammatic methods of representing logical operations, and modern and ancient systems of logic will form the main topics of the deductive logic ; while in inductive logic special emphasis will be laid upon the methods of scientific reasoning, the logic of chance, the detection of fallacies, and the estimation of evidence. Daily in winter term. (Prof. Jastrow.)

6. ADVANCED LOGIC. Special attention paid to the logic of the sciences ; to mathematical logic as introduced by Boole and developed by Venn, Peirce, Schroeder and others ; to the theory of probabilities, and the history of logical doctrines. Twice weekly. Elective. (Prof. Jastrow.)

7. MILL'S LOGIC. A general course upon the philosophy of reasoning and the principles of inductive science. Killick's Handbook to Mill's Logic used. Three times weekly. (Prof. Jastrow.) Each course extends over a single term only.

In Ethics an effort is made to introduce the students to three phases of the subject, the historical, theoretical, and practical. The first is at present limited to a brief review, by lectures, of the chief English ethical theories. In the second Prof. Fowler's Progressive Morality is made the basis of the instruction. The third is pursued chiefly in the form of topics, relating generally to current ethical questions, which are assigned for special study to members of the class, and their presentation is, when desirable, made the basis of general discussion.

J. W. STEARNS.

BOSTON UNIVERSITY.

The following are the courses for the present year, at Boston University, under the direction of Prof. B. P. Bowne and Dean Huntington.

PSYCHOLOGY. Thought studied as a fact; its forms and laws investigated; Current Theories expounded and criticised. Five hours.

LOGIC. Thought studied not as a fact, but as an instrument of knowledge. Investigation of the laws, forms, aims, and methods of mental activity. Five hours.

THEORY OF KNOWLEDGE. The study of thought as a process supplemented by the study of knowledge as its product. Knowledge defined, and the conditions, subjective and objective, of its validity investigated. The claims of scepticism, agnosticism, etc., considered at length. Three hours.

METAPHYSICS. Modifications of ontological and cosmological ideas in the light of rational criticism. Four hours.

PHILOSOPHY OF THEISM. The logical value and foundation of Theism considered. Four hours.

HISTORY OF ETHICAL THOUGHT. Christian Ethics. Text-book and lectures. Five hours.

PHILOSOPHY OF ETHICS. Critical and constructive review of ethical theories. Psychological questions as to the nature and origin of moral faculty ruled out as irrelevant. Two hours.

HISTORY OF PHILOSOPHY. From Descartes to the present time. Five hours.

The Philosophical Club, organised in 1886, has since that time maintained stated meetings for the furtherance of its members in philosophical studies.

Last year, under the auspices of the University, a special course of five lectures on Educational Psychology was given before large audiences by William T. Harris, LL. D. The topics treated were as follows:

1. Introspection contrasted with external Sense Perception.
2. Mental Pictures *versus* General Ideas.
3. The Logical Constitution of Sense Perception.
4. Physiological Psychology.
5. The Psychology of Mathematics, Æsthetics, and Ethics.

The courses are for single terms only.

B. P. BOWNE.

JOHNS HOPKINS UNIVERSITY.

The Undergraduate instruction in philosophy provides five hours a week of required work for one year:

- 1) IN DEDUCTIVE AND INDUCTIVE LOGIC; 2) IN PSYCHOLOGY; 3) IN ETHICS.

The courses are unified and thorough. A voluntary course in the History of Philosophy is given; and advanced courses will be offered this year in Modern Philosophy from Descartes to Kant, and in English Ethics from Hobbes to Stephen. The instructors are Professors Griffin and Emmot.